

Ethnoecology: The Mythology of the Cili Buyut of the Osing Kemiren Society, Banyuwangi

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Abstract

Banyuwangi, which is popular for its beautiful natural landscapes, also has a diverse culture ranging from arts to various traditional ceremonies. This cultural diversity continues to be collectively preserved by the community. Banyuwangi residents are quite diverse. One of the wisdoms found in relation to environmental protection is the indigenous people of Kemiren village. About his trust in Great-grandfather Chili's site. The Osing people in Kemiren village have many traditions originating from their ancestral culture. Ownership includes arts, traditional rituals, languages, etc. All public and private activities always refer to the existence of the great-grandfather site of Chile, which is manifested in the form of a nguri or slametan at his tomb. In this sense, the grave sites of Chile's great-grandfathers are not a ban, but a restriction on the use of the natural environment. Local wisdom was born from the grave site of Chile's great-grandfather. Then a public trust that can protect the environment. Several important aspects of the environment can be maintained until now, such as water sources, soil fertility, fields, rice fields, and ecosystem balance.

Keywords

ethnoecology; great-grandfather chile; kemiren



I. Introduction

Banyuwangi, which is popular for its beautiful natural landscape, also has a diverse culture ranging from arts to various traditional ceremonies. This cultural diversity continues to be collectively preserved by the community. Banyuwangi residents are quite diverse. The majority are Osing, but there are quite significant Madurese (muncar, Wongsorejo, Kalipuro, Glenmore and Kalibaru sub-districts) and Javanese, as well as minorities of Balinese, Mandar and Bugis. The Osing tribe is a native of Banyuwangi district and is a sub-tribe of the Javanese tribe. They use the Osing language, which is known as one of the oldest varieties of Javanese. Most of the Osing people in Banyuwangi live in 9 sub-districts out of 24 sub-districts in Banyuwangi. These districts are Banyuwangi (City), Giri, Kabat, Rogojampi, Songgon, Singojuruh, Cluring and Genteng. The identity of the Osing people can be seen from various cultural activities or traditional rituals carried out by the Osing indigenous community (Maslikatin, Anoegrajekti, and Macaryus 2015).

The Osing traditional communities that have survived to this day are the Mangir Indigenous Community, the Cungking Indigenous Community, the Grogol Indigenous Community, the Kemiren Indigenous Community, the Dukuh Indigenous Community, the Glagah Indigenous Community, the Andong Indigenous Community, the Olehsari Indigenous Community, the Mandaluka Indigenous Community, the Bakungan Indigenous Community, the White Tiger Indigenous Community, the Tambong Indigenous

Community, the Aliyan Indigenous Community, and the Alasmalang Indigenous Community (Fitri Nura Murti 2021).

The Using tribe has a variety of cultures and holds many philosophical values related to culture. One of them is the Kemiren traditional community which has eleven arts which are also an attraction for tourists so that it has been named a traditional village by the district government. The eleven arts are Gandrung, Barong, Gedhogan, Kuntulan, Burdah, Angklung Caruk, Angklung Paglak, Mocoan Luntar Yusuf, Tabuhan Bonang, Jaran Kencak and Regional Dances. Barong has become an icon of the traditional tourist village Using Kemiren. Kemiren also has two major traditional ceremonies that must be carried out by the Kemiren community, in this ceremony it provides an ecological enculturation zone for the local community (Jainudin 2019).

The formation of traditional and modern lifestyles in a cultural orientation cannot be separated from the approach to natural phenomena. How to survive and fulfill all the necessities of life is important for developing an ecological culture in all segments of the population, because the balance of life depends on how humans manage nature. If there is damage and preservation of nature humans come into direct contact with these effects, preserving nature is evidence of ecological culture. While enculturation is habituation that appears to be a positive stigma for the community, the acculturation of society is not necessarily formed, but through several cultural processes. In previous societies, it was very difficult to build rational stigma. Therefore, it is not surprising that this stigmatization appears in mystical zones, cultures, social systems and customs. The way humans protect nature is integrated with the zone.

Ecological culture in the use of the environment is a process of understanding the laws of nature, and taking short-term and long-term consideration in management, it is a consequence of human activity. Cultural ecology is an integral part of human culture, which is reflected as a product of material and spiritual work. The development of environmental culture is closely related to the preservation and empowerment process. Environmental issues dominate social, cultural, and political discourse. There is interest in the attention given to the impact of human activities on the environment and the growing concern for nature in a globalized society. Many recent contributions acknowledge the importance and relevance of integrating indigenous culture into current environmental practices (Hafidz 2011).

The concept of traditional ecological knowledge, together with the term ethnoecology in the Kemiren area has some of its origins in the wabil cultural tradition specifically in traditional ceremonies. Traditional ecological knowledge refers to that part of indigenous knowledge, preserved through oral traditions and through cultural expressions such as arts, crafts, ceremonies and customary laws. The preservation of this knowledge is increasingly threatened by the loss of original culture or in modern terms the commodification of culture, which affects people's apathy towards cultural literacy and its implementation. In the view of traditional ecological culture in the Kemiren community, this is a legacy of empowerment and effective environmental management, considering that the traditions in Kemiren are very guarded and preserved, the government even designated this village as a traditional village (Lestari 2012).

One of the cultural products related to ecological enculturation in question is the ider bumi traditional ceremony, in which a traditional ceremony is held every year in the month of Sawal (as the Islamic calendar is called). Based on the results of several studies, the ider bumi traditional ceremony in Kemiren village is associated with the existence of a village danyang, whose name is great-grandfather Chile. It is alleged that the holding of the ider bumi traditional ceremony has subsequently raised pros and cons for the Kemiren village

community. However, the ider Bumi traditional ceremony is still carried out every year, even as a routine agenda for village annual activities. In one of the data regarding the ider bumi ceremony, the people of Kemiren village, Glagah sub-district, Banyuwangi Regency are much more enthusiastic about holding the ider bumi traditional ceremony. (Lestari 2012). Therefore, the author is interested in studying more about ecological enculturation in the procession of the ider bumi ceremony which considers the great-grandfather of Chile as a zone of cultural and religious integrity. Considering that it contains moral instructions for environmental empowerment and environmental stability inherent in the great-grandfather of Chile's mythology.

II. Research Method

This study uses a qualitative approach with participant interviews and natural settings. Using a purposive technique to determine informants to help smooth the research objectives. Some of the informants as data sources are: the head of Kemiren Village, the head of the hamlet, the traditional leader, the caretaker (kuncen), and community members who are directly involved with the Buyut Chile site. Data validity and reliability were carried out through member checks and triangulation on different informants. In addition, always refer to books and the results of relevant previous studies. Some of these books are also used as material for study and deeper analysis.

III. Result and Discussion

3.1 Ethnoecology: Traditional Concepts

a. Enculturation Ecology

Enculturation can be interpreted as a process in which a person masters the understanding and beliefs of a society, which lasts from childhood, without special training. Enculturation can affect our understanding of the world and, in various ways, is related to our presence as members of society and our understanding of our cultural identity (Demrest, Morrison, Beken & Jungbluth, 2007).

The relationship between the life of organisms (society) and their environment. Ecology is the study of the interactions between living things (humans) and their environment. Human ecology is the study of the relationships and interactions between humans, their biology, their culture, and their physical environment. Human ecologists study a lot about cultural and environmental aspects, human ecologists also talk about how and why they use a culture, they also use culture to solve their problems, also talk about how groups of people understand their environment, and how they share knowledge about the environment. Human ecology as the study of human interaction with the environment is divided into two; human biological ecology and cultural ecology (Permana nd).

One of the wisdoms found in relation to environmental protection is the indigenous people of Kemiren village. About his trust in Great-grandfather Chili's site. The community believes that if the great-grandfather of Chile is not friendly to the site, the great-grandfather of Chile will roam and visit residents' homes (Sumarmi, 2015). Similar wisdom is also found in other areas such as Koro Village, B. Kudus District (Wibowo, et al., 2012) regarding the community's belief in the Hajj fern tree. Dimensions of local values and dimensions of local group solidarity.

Kemiren is a village in Glagah District, Banyuwangi Regency. To be precise, this village is 5 km west of Banyuwangi Regency and 3 km from the sub-district center. Most of the people are the Using people, the people there have a very strong habit of using their

customs. Used as the name of one of the five regional cultures of East Java (Sariono, 2005). This is reinforced by the findings of Bappeda (2006) that there are villages in Banyuwangi whose inhabitants are still considered to have an original culture, namely Using in the village of Kemiren. Based on this description, the term customary law community for residents of the village of Kemiren is used in this paper.

Kemiren Village is crossed by two major rivers, namely the Sobo River and the Gulung River to the south and north of the village. The two rivers are never dry throughout the year and are used to irrigate agricultural land in Kemiren Village and its surroundings. Apart from the river, in Kemiren village there is also a spring or *belik* which is used by the community for daily family activities. Apart from visiting the community at the source, water is also distributed to residents' homes through plastic pipes and faucets.

Kemiren is a tourist village. If you enter the village of Kemiren, you will be greeted by a gate that reads Welcome to the tourist village area, as well as decorations featuring several Banyuwangi arts originating from the village. Various types of rituals and traditional sites are included in the tour. The community is aware that tourism can generate income besides their main job, so the community works together to maintain the sustainability and natural appearance of the village. If people are not aware of this situation, they can preserve the environment and nature without over-exploiting nature to increase their income (Ratnasari 2017).

3.2 The Osing Kemiren

The Osing people in Kemiren village have many traditions that originate from their ancestral culture. Ownership includes arts, traditional rituals, languages, etc. All public and private activities always refer to the existence of the great-grandfather site of Chile, which is manifested in the form of a *nguri* or *slametan* at his tomb. One of the rituals performed by the Osing community in Kemiren is the Clean Village Slametan which was later changed to the Tumpeng Sewu Slametan. This slametan is a public ceremony as a form of gratitude that all dangers have disappeared from Kemiren. The offerings served in the ritual provide all of Kemiren's agricultural produce. From these ritual activities, what emerges is the presence of syncretism between elements of local culture (Osing) and Islam and with previous beliefs. Prayers, and certain events such as Yusuf's lontar wailing guided by offerings, with the power of *barong* and trust and respect for the Great-grandfather of Chile, are a unique cultural convergence in Kemiren (Suprijono and Pasya 2016).

a. Traditional Ceremonies

Regarding the ceremony/slametan about reflecting respect for the surrounding environment, especially in vital areas where water originates and flows (upstream) at the Buyut Chile site, there is also a prohibition against using source water on certain days and hours. The prohibition/prohibition is appropriate for the implementation of the 05.00-12.00 WIB (Munawaroh, 2013). Unlike the Kali Nyadran ceremony in Warangan Hamlet, Magelang Regency, Kali Nyadran is held once a year in the middle of the month of Safar, on Thursday Kliwon and Sunday Kliwon. If the ban on the Buyut Cili site is based on the belief that there are other beings who are cleaning the tuk/source, then the nyadran times are held on the basis of an expression of gratitude to God the Creator who has provided convenience and favors in the form of a clear and clean water source. Therefore, the community is fully aware of maintaining and preserving the existence of water sources by protecting the forest around the springs. For this reason, every nyadran kali ceremony is always accompanied by planting tree seeds around the spring (Mumfangati, 2007).

On Friday and Tuesday nights, Buyut Chili's location is very crowded with people. Local residents come to celebrate with offerings in the form of white rice and shredded chicken wrapped in leaves. Slametans are often held here for a purpose or because their wishes are fulfilled. Guests are also required to perform a similar ritual (selamatan) but for the blessings (offerings) given by the locals and the seeker reimburses them for money. According to this person, when pecking a chicken you should not use a knife and taste it (try it first) because it is not good and brings disaster. After the Selamatan event was over, leftover food was not left behind and had to be brought home, which also led to disaster. From this incident it can be concluded that first of all it is included in the social aspect for the sake of profit, so it is not good if it is contaminated by other people's mouths. Second, from an environmental point of view, garbage should not be left unattended even though there are trash bins, this indirectly educates about environmental responsibility and keeping the water clean around the area.

3.3 Ethnoecology: Mythology of Great-grandfather Chile

a. Historical Value Great-grandfather of Chile

The site of Chile's great-grandfather is the burial complex of the founder/ancestor of the village of Kemiren, and it is not clear who his great-grandfather was. However, several informants and other kuncens confirmed that the two tombs were those of Chili's great-grandfather, and that the tomb of one of his students (servants) was only marked with a black stone. According to the old woman, great-grandmother was a wise and respected figure back then.

Nature and the environment are understood as something sacred and sacred. The people of Kemiren village also consider the Buyut Chile site as a sacred site. The site of Chile's great-grandfathers is not only a burial structure but also includes several other areas, including several streams, rice fields, fields and nearby settlements. Communities use this water as the basis for their daily activities, utilizing rice fields and fields according to their needs.

This site is respected and sacred by the community. Everyone who comes or passes must say hello/excuse me. According to Kuncen, this place is considered sacred because when women are menstruating, it is forbidden to visit this site. Residents who have bad intentions and behavior who come to this place will get bendu (sanctions from nature). If there are residents who cut down trees without permission and security, residents will also get a turn. According to the informant, the community is more afraid of Bendu than social sanctions. This sanction also applies to residents who use the natural surroundings without or without permission, such as cutting trees, harvesting and using non-daily water sources.

Respecting the great-grandfather of Chile through ceremonies/congratulations is a reflection of the belief in the great-grandfather of Chile himself. Believing that Great-grandfather Chile was a wise and wise village founder. Selamatan can also be called a traditional ritual. Community thoughts about mythological figures who are considered as the ancestors of village founders are also found in Pacitan District. The people of Sekar Village, Donorojo District, Pacitan Regency, honor their ancestor known as Kyai Godeg by celebrating the Ceprotan traditional ceremony which takes place once a year in the month of Sela (Sunjata, 2010). Although the two celebrations differ culturally, geographically, and at the time, they both have the same meaning, namely (1) gratitude and gifts given by nature, and (2) wisdom about the environment, making certain objects. Suci., as sendhang for mentions in Sekar and source /tuk/belik for mentions in Kemiren. This has a direct positive impact on the preservation of nature from the source itself.

b. Instructions Moral

Respect for local people for ancestors who have died in Kemiren village is also in line with the Kampung Naga indigenous people. If the indigenous people of Kemiren Village respect the grave of their great-grandfather Chile, then the indigenous people of Kampung Naga respect the grave of their ancestor, Eyang Singaparna. All indigenous peoples follow all the teachings of their ancestors in the form of popular religion, characterized by living in harmony with nature. Likewise, the indigenous people of Kuta respect their ancestor, namely Ambu Bima Raksa or Dewi Naganingrum, who throughout his life has inhabited the land that is now called Kuta, the forbidden forest (Darusman, 2014). In this case, the tombs of the great-grandfathers of Chile are not a ban, but a restriction on the use of the natural environment.

c. Environmental stability

According to research by Smarmi (2015), the Buyut Cili site also has hot springs called belik lanang (for men only) and Belik Kwadon (for women only). Residents are prohibited from throwing garbage and soil around in order to keep the springs clean. Local residents are also prohibited from cutting down trees near water sources to protect them. Local wisdom was born from the grave site of Chile's great-grandfather. Then a public trust that can protect the environment. Several important aspects of the environment can be maintained until now, such as water sources, soil fertility, fields, rice fields, and ecosystem balance.

IV. Conclusion

The Kemiren Village community in an effort to preserve the environment has played a role in preserving environmental conditions. The role of the community is an activity that has taken root and become a daily habit. Community life has harmony between meeting needs with natural environmental conditions. Obeying the rules of nature with a belief and tradition makes this a wisdom.

Local wisdom in the form of belief in the grave site complex of Great-grandfather Chile has kept the authenticity of this environment intact. Maintained water sources with sufficient utilization. Trees that remain shady have an important role in maintaining the continuity of water discharge to meet agricultural needs and aspects of life. If this condition continues, then the area can be utilized in the future. Local wisdom in Kemiren Village can be used as an example for other regions. Local wisdom is not only about belief in something, but the meaning of that wisdom. The attitude and behavior of the community deserves to be emulated and applied to everyday life by people elsewhere in order to preserve the environment for the future.

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